Nahnu Anşārullāh

An Educational and Spiritual Publication of Majlis Anşārullāh - Canada

"That he shall hold his faith, dignity, and the welfare of Islām dearer than his own life, wealth and children."

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THAT HE SHALL HOLD HIS FAITH, DIGNITY, AND THE WELFARE OF ISLĀM DEARER THAN HIS OWN LIFE, WEALTH AND CHILDREN

Dear Anṣār brothers,

The year 2022 has dawned upon us with new challenges. The world is going through a tough time, people are facing financial, physical, mental and spiritual challenges. While some make plans only for their worldly well-being only on the New Year, being Ahmadi Muslims, it is time for us to reflect on our spiritual condition and plan for our spiritual uplift as well. The new challenges tell us that it is time to exercise the power of prayers, not only for ourselves and our near ones, but for the whole world. It is time to go back to the basics and stick to our fundamental beliefs, and therefore, this year, Nahnu Anṣārullāh will be focusing on the Eighth Condition of Bai'at that states:

"That he shall hold his faith, dignity, and the welfare of Islām dearer than his own life, wealth and children."

This is the essence of Islāmic teachings, Allah the Exalted says in the Holy Qur'ān, **"And who is better in faith than he who submits himself to Allah, and he is a doer of good, and follows the religion of Abraham, the upright? And Allah took Abraham for a special friend."** (Chapter 4, An-Nisa›, Verse 126)

Explaining the eighth condition of Bai'at, in his book, 'Conditions of Bai'at and Responsibilities of an Ahmadī', Hazrat Mirzā Masoor Ahmad, Khalīfatul Masīḥ V, May Allah be his helper, writes, **"In this verse, the essence of teachings of Islām is recorded. One should be completely obedient and should follow the commands of Allah with all his strengths. He should dedicate himself to faith and be gracious. One should not fear that his wealth or children would be wasted. Allah, Who is better than anyone else in returning favours and in rewarding efforts, will reward these actions Himself. As has been explained earlier, He Himself will protect his life, wealth, and honour. Allah the Almighty does not let such people, or their future generations go to waste."**

Dear Anṣār brothers, let us pledge again that we will dedicate ourselves to faith, follow the commands of Allah and will hold the welfare of Islām dearer than our own life, wealth and children. In this year, we will submit to Allah as we have pledged and be the ones referred in the Holy Qur'ān as:

"Nay, whoever submits himself completely to Allah, and is the doer of good, shall have his reward with his Lord. No fear shall come upon such, neither shall they grieve." (Chapter 2, Al-Baqarah, Verse 113)

On behalf of the Nahnu Anṣārullāh team, I wish all of you a blessed 2022.

Safi Rajput - Editor

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THE HOLY QUR’ĀN

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ
أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥٢﴾ وَمَنْ يُطِعِ
اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٥٣﴾ وَ
أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ ۖ قُلْ لَا تُقْسِمُوا ۖ
طَاعَةٌ مَعْرُوفَةٌ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٤﴾

The response of the believers, when they are called to Allah and His Messenger in order that he may judge between them, is only that they say: ‘We hear and we obey.’ And it is they who will prosper.

And whoso obeys Allah and His Messenger, and fears Allah, and takes Him as a shield for protection, it is they who will be successful.

And they swear by Allah their strongest oaths that, if thou command them, they will surely go forth. Say, ‘Swear not; what is required is obedience in what is right. Surely, Allah is well aware of what you do.’

(Chapter 18, An-Nūr, Verses 52-54)

HADĪTH

عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ أَيْضًا قَالَ

"بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ۔ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ،

وَقَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَنْ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ ﷺ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا قَالَ صَدَقْتَ۔ فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ!

قَالَ فَأَخْبِرْنِي عَنْ الْإِيمَانِ۔ قَالَ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ قَالَ صَدَقْتَ۔

قَالَ فَأَخْبِرْنِي عَنْ الْإِحْسَانِ۔ قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ۔

قَالَ فَأَخْبِرْنِي عَنْ السَّاعَةِ۔ قَالَ مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنْ السَّائِلِ۔

قَالَ فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا۔ قَالَ أَنْ تَلِدَ الْأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ۔

ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟

قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَم قَالَ فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ" (صحیح المسلم؛ کتاب الایمان، حدیث نمبر ۸)

'Umar ibn al-Khattāb (may Allah be pleased with him) reported:

One day, we were sitting with the Messenger of Allahﷺ when there appeared before us a man dressed in extremely white clothes and had very black hair. No traces of travel were visible on him, and none of us knew him. He came in and sat down opposite to the Prophetﷺ and rested his knees against his and placed the palms of his hands on the thighs of the Prophetﷺ.

He said: "O Muhammad, tell me about Islām." The Messenger of Allahﷺ said: "Islām is to testify that there is no God but Allah and that Muhammad is the Messenger of Allah, to Establish Prayer, to Pay Zakah, to Fast in Ramaḍān, and to Perform Pilgrimage to the House of Allah if you are able to find a way thereto."

He said: "You have spoken the truth." It surprised us that he asked the Prophet ﷺ and at the same time he affirmed that the Prophetﷺ told the truth.

Then he said: "Tell me about belief." The Prophetﷺ said: "It is to believe in Allah, His Angels, His Books, His Messengers, and the Last Day, and believe in the Divine Decree, both good and bad."

Then, the man said: "You have spoken the truth."

He then said: "Tell me about Ihsān." He said: "It is to worship Allah as if you see Him, for, although you do not see Him, He sees you."

He said: "Tell me about the Hour." He said: "About that, the one questioned knows no more than the questioner."

The man said: "Then tell me about its signs." The Prophetﷺ said: "The slave girl will give birth to her mistress, and you will see the barefoot, naked, destitute herdsmen competing in constructing lofty buildings."

Then the man departed. I stayed for a while, and then the Prophetﷺ said to me: "O 'Umar, do you know who the questioner was?" I said: "Allah and His Messenger know best." He said: "That was Jibrīl, who came to teach you your religion." *Sahih Al-Muslim, Kitāb Al- Imān,– Hadith No. 08*

THE OBJECTIVES OF FOUNDING THE COMMUNITY

“O my friends, who have entered into a covenant with me, may God enable me and enable you to do such things as would please Him. Today, you are small in number and are being treated with contempt. You are passing through a great period of trial. According to His established scheme of things, it was decreed by God since time immemorial that efforts would be made from all directions that you should falter. You will be harassed in every way and you will have to bear with all manners of talk. Each one of those who will inflict misery upon you with his tongue or with his hand will do it in the belief that he is doing it in the service of Islām. So also will you be tried from Heaven so that you are tried in every possible way. Hearken ye, therefore, that for you the road to victory does not lie in the direction of dry logic which you may employ or that you should return mockery for mockery or that you should return abuse for abuse. If you adopt such a course your hearts will become hardened and you will be left with nothing but mere words which God Almighty loathes and looks down upon with aversion. So do not behave in a manner whereby you should become subject to two curses, the curse of men and the curse of God.

(Izāla Auhām: Rūhani Khazā’in Vol. 3, Pages 546 - 547)

National ‘Āmila of Anṣārullāh Canada meet with Hazrat Amīrul Mominīn, Khalīfatul Masīh V

On November 06 2021, Majlis Anṣārullāh Canada’s ‘Āmila had a Mulaqāt with Khalīfatul Masīh V, may Allah be his Helper.

Hazrat Amīrul Mominīnaa initiated the meeting with silent prayer (du‘a).

Addressing Nā’ib Sadr Saf Dom, Ghulām Misbāh Ṣāḥib, Huzoor[aa] asked how many Anṣār were in Saf Dom and how many exercised. Misbāh Ṣāḥib reported there were 3,334 members in Saf Dom, of whom more than 400 owned cycles while others took part in other exercises. Huzoor[aa] asked if at least half of the Anṣār exercised, to which Misbāh Ṣāḥib said they did.

While talking about Waṣiyyat, Huzoor[aa] said all the Anṣār should read the book, Al-Waṣiyyat and then later they could take part in the scheme too.

Asim Bhali Ṣāḥib, Qā’id ‘Umūmī (General Affairs) gave his report to Huzoor[aa] and said there were a total of 107 Anṣārullāh majālis, of which 70 were close to Toronto. 99% of all majālis gave their reports regularly.

Sanaullah Khān Ṣāḥib, Qā’id Ta‘līm (Education) reported that they had been preparing the Anṣārullāh syllabus according to the instructions of Hazrat Khalīfatul Masīh[aa], which he gave the last time he visited Canada. Huzoor[aa] asked what those instructions were. Sanaullah Ṣāḥib said Huzoor[aa] instructed them to keep the yearly themes according to the conditions. Accordingly, the theme this year was about the life of the Holy Prophet[sa] while last year’s theme was on Obedience.

Sanaullah Ṣāḥib reported that during Covid-19, the emphasis of educating Anṣārullāh members was focused online and 40% participated in all the tests and exams. **Huzoor[aa] said that as it had moved online, there should have been more participation and 100% of ’Āmila members, on every level, should be taking part as well.**

Muhammad Kaleem Ṣāḥib, Qā’id Tarbiyat (Moral Training) was asked by Huzoor[aa] what the department’s plans were. Kaleem Ṣāḥib reported they had worked for all majālis to have 100% of their ‘Āmila members offering the five daily prayers and listening to Huzoor’s Friday Sermons every week. Huzoor[aa] also asked about how many Anṣār and ’Āmila members offered their five daily prayers in congregation. Huzoor[aa] said:

“If the ‘Āmila is not offering their Namāz, who else will offer it then? Their work will not be blessed. Without prayer, work cannot be blessed. If they believe that due to their ability, their knowledge or their hard work, their work will be blessed, then this cannot happen until it is accompanied with prayer”.

Huzoor[aa] said even a normal Muslim should be offering their five daily prayers 100% of the time, so ‘Āmila members should have no excuse. Huzoor[aa] said that in a speech during the national Anṣārullāh Ijtimā‘ of the United Kingdom – where Canada

Anṣārullāh ‘Āmila members were also present – he emphasized the need for Anṣār to focus on prayers. That speech should be listened to again.

Huzoor[aa] asked Muhammad Mahmood Shabootī Ṣāḥib, Qā’id Tarbiyat Nau Mub`aī‘n (Moral Training for New Converts) how many new converts there were. Shabootī Ṣāḥib said that since 2018, there were 24 new Anṣār converts. The department paid attention to educating those who were not Muslims previously in reciting the Holy Qur’ān, offering Salāt and reading the books of the Promised Messiah[as] etc.

Hazrat Amīrul Mominīn[aa] said: “Yes, draw attention towards offering Namāz, teach them Surah al-Fātīha, teach them the translation of Surah al-Fātīha. Do their tarbiyat like this.”

Advising Qā’id Isār (Sacrifice), Farooq Shahzad Ṣāḥib, Hazrat Amīrul Mominīn[aa] said Majlis Anṣārullāh Canada should carry out humanitarian projects in Africa too like funding the building of water pumps and model villages etc. Huzoor[aa] said funds should be collected from Anṣārullāh members for these projects.

Hazrat Amīrul Mominīn[aa] asked Muhammad Abdullāh Ṣāḥib, Qā’id Tablīgh (Preaching) how many Anṣār were carrying out Tablīgh. Abdullah Ṣāḥib said there were 200 and the annual target for new converts was 55. Hearing this, Huzoor[aa] said:

“Set it (Tablīgh Target) as 100 at least. When the target is high, the efforts will be increased too. I have said it many times; keep big targets […] You people have contacts and hold many events etc. but the Bai‘ats are low. Hold seminars, give leaflets too – look at the current world conditions and find new ways in how we can expand Tablīgh.”

Muhammad Akbar Bhatti Ṣāḥib, Qā’id Zehānat-o-Sehat-e-Jismānī‘ (Physical and Mental Health) presented his report. Huzoor[aa] asked what sports he played. Akbar Ṣāḥib said he played volleyball and football; however, despite his interest in football, it was getting difficult for him to play football regularly. Hearing this, with a smile, Huzoor[aa] remarked, “Yes, you are getting old. It will get less frequent. Your body doesn’t allow it now, does it?”

Akbar Ṣāḥib then reported that courts were regularly booked for Anṣār to play volleyball. Further, during Covid-19, some events on mental health were held for Anṣār and when things opened after Covid-19 restrictions were lifted, physical sporting events were held too.

Huzoor[aa] asked Faisal Ahmad Khān Ṣāḥib, Qā’id Tajnīd (Census) how many Anṣār there were in Canada, to which he said there were 5,772 members.

Kāshif Arshad Ṣāḥib, Qā’id Ishā‘at (Publications) reported that the Anṣārullāh magazine in Canada was named نَحْنُ اَنْصَارُ اللّٰہ (We are helpers of Allah) and three issues were published annually. Huzoor[aa] said, “Masha-Allah. Are you able to publish all issues?”, to which Kāshif Ṣāḥib said they had published all three in 2021. Huzoor[aa] asked Kāshif Ṣāḥib who his father was, to which he replied that his father was Arshad Ali Chaudhry. Huzoor[aa] said, “Māshā’Allāh, you are in Anṣārullāh too?”

Sohail Saqib Ṣāḥib, Qā’id Ta‘līm-ul-Qur’ān and Waqf ‘Ārḍi (Teaching the Qur’ān and Temporary Waqf) was next to report. Hazrat Amīrul Mominīn[aa] asked how many Anṣār did not know how to read the Holy Qur’ān, and the department taught them. Sohail Ṣāḥib said that in every region, there were about 8-10 Anṣār who did not know how to read the Holy Qur’ān and according to Huzoor’s previous instructions, these Anṣār were taught how to read the Holy Qur’ān through private classes.

Huzoor[aa] asked how many Anṣār did Waqf ‘Ārḍi for the department and out of them, how many were from the national ’Āmila. Sohail Ṣāḥib reported that this year, 174 Anṣār took part in Waqf ‘Ārḍi, out of which 12 were from the national ’Āmila. Huzooraa said the rest of the national ’Āmila members – including Sadr Ṣāḥib – should participate in Waqf ‘Ārḍi too.

Muhammad Naeem Ṣāḥib, Mu‘āwin Sadr who overlooked hospitality reported. Huzoor[aa] asked what the Anṣār were given for breakfast as it was morning in Canada. Naeem Ṣāḥib said breakfast consisted of croissants, bread, butter, jam, fruit etc. Huzoor[aa], with a smile, said that such a breakfast was for young people and croissants could cause health issues for the Anṣār – a breakfast suited for Anṣār should have been provided.

Various regional Nāẓimīn A‘lā then

introduced themselves and their mājalis to Huzoor[aa].

Thereafter, Sadr Anṣārullāh Canada thanked Huzoor[aa] for speaking with all the ‘Āmila members. Sadr Ṣāḥib requested Huzoor[aa] for some ‘Āmila members to ask their questions.

The first query put to Huzoor[aa]was that some Anṣārullāh members excused themselves when given a responsibility in the Jamā‘at. With a smile, Huzoor[aa] responded by saying:

“You try to give responsibilities; they try to excuse themselves – this is your challenge, to see whose effort is successful. First see if the person has the ability to take on a responsibility. There is not a lack of manpower there in Canada, is there? Find people.”

“Some people just talk, they just criticize the work of others and give their own opinions that such a thing should be like this and that. When you say to them ‘Okay, come forward and you do the work’, they say, ‘No, no, I don’t have time’ etc. The habit of those people is that they just talk. Therefore, you need not worry about them. However, yes, find new people. I have seen here too that you have taken some Anṣār from Saf Dom. if older Anṣār don’t come forward, then ask the Saf Dom Anṣār to come and take work from them. Your second line will get ready too and their training will take place. In the same way, the additional members you have [in the ‘Āmila], lots of Nā’ibīn can be attached to them and tarbiyat will take place in this way too and for the future you will have people who can work.

“You cannot force someone to work. And what are your standards? Why do you try to forcefully give [responsibility] to such people? You cannot force someone to serve who doesn’t even want to serve faith. For this reason, find such people who truly have a passion to serve faith and are not from those who just talk. You people get influenced by words; don’t be affected by what people say. First have an in-depth understanding of each person and then think about what work could be taken from them […].”

The next question was by Qā’id Sehat-e-Jismānī about the challenge of arranging sports for new Anṣār members who had been participating in sporting events in Khuddāmul Ahmadiyya and wanted similar opportunities in Anṣārullah. Huzooraa advised:

“It (sporting events) should be organized. When they come and desire to play, then it is the responsibility of Anṣārullāh to make a ground available for them like Khuddāmul Ahmadiyya do.”

Huzoor[aa] emphasised that it was Anṣārullah’s responsibility to fulfil such requirements. Quoting Hazrat Khalīfatul Masīḥith Thānī[ra], Huzoor[aa] said that when people entered Anṣārullāh from Khuddāmul Ahmadiyya, even active members became lazy for some reason. Therefore, Anṣārullāh members should be active themselves and work with the same vigour.

Hazrat Amīrul Mominīn[aa] said: **“People continue some sort of sports even up to the age of 55-60. If you don’t play soccer, then play badminton, otherwise you can cycle or go for walks and jogs.”**

Huzoor[aa] said sports teams should be made for the new saf-e- dom Anṣārullāh members too and sports and activities should be organised for them. Age should not be a limiting factor in organising such events, Huzoor[aa] said.

Khalīfatul Masīh[aa] stressed:

“You are certainly not old up until the age of 55 at least. At 55, one can ponder over whether they are old or not.”

Huzoor[aa] said that the spirit of youthfulness could be inculcated by keeping Anṣārullāh activities fresh too. Whatever activities were held in Khuddāmul Ahmadiyya should continue in Anṣārullāh too and the Anṣārullāh budget would enable them to do so.

Khalīfatul Masīh[aa] then conveyed his Salām and the meeting ended.

Report prepared by Al-Hakam,
November 12, 2021

Prayers for the New Year

His Holiness[aa] advised that along with *Dāruḍ Sharif* [salutations upon the Holy Prophet ﷺ] and *Istighfār* [seeking forgiveness], the following prayers should be recited:

“Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower.” *(Chapter 3, Āle ‘Imrān, Verse 9)*

“Our Lord, forgive us our errors and our excesses in our conduct, and make firm our steps and help us against the disbelieving people.”

Holy Prophet's ﷺ Love of the Lord and Absolute Trust in God

Syed Yousuf Ahmad - White Rock, BC

INTRODUCTION

In an earlier article, we had discussed Holy Prophet's ﷺ love of the Lord and had quoted the Promised Messiah[as], Hazrat Mirzā Ghulām Ahmad:".... when the Holy Prophet ﷺ had to endure suffering, a spring of delight and comfort welled up in his heart; and **his trust in God, love of God**, and faith in divine help were strengthened?" *(Malfūẓāt, Vol. II, pages 305-307)*

TRUST IN THE ALMIGHTY GOD

It should be abundantly clear from the aforementioned observation of the Promised Messiah[as], Hazrat Mirzā Ghulām Ahmad, that the 'love for God' and 'trust in God' are inextricably intertwined and are actually two facets of the same spiritual coin. The Holy Qur'ān enjoins upon the believers:

"And follow not the disbelievers and the hypocrites, and leave alone their annoyance, and put thy trust in Allah; for Allah is sufficient as a Guardian. *(Chapter 33, Al-Azhāb, Verse 49)*

The word 'trust' is a literal translation of the Arabic word, *'tavakkul*'. In fact, the translation fails to encompass the deep meaning of that Arabic word; it does not convey the nuances of the embedded spiritual treasures. In an Urdu lecture (2005) [1], Maulana Ata ul Mujeeb Rashed Ṣāḥib, then Imām of the London Mosque, has expounded that the word 'trust' in this context entails: absolute annihilation of oneself (in spiritual sense) and putting oneself totally at the threshold of God's mercy.

The revered Imām further elaborates that the underlying meaning inscribed in the circle of trust would also include that one obeys the natural laws and uses all available material resources – in moderation, without being dependent on them – and then unhesitatingly consigns oneself to God's care. This portrayal is a true reflection of the absolute trust that was shown by the Holy Prophet ﷺ.

It is recorded that a person asked the Holy Prophet ﷺ whether he should tie the knees of his camel first and then put his trust in God or whether he should leave his camel free to roam about, relying on his trust in God. The Holy Prophet ﷺ replied that you should tie the knees first and then invoke God's trust. *(Tirmidhī)*

Noteworthy it is that by tying camel's knees first and then invoking God's trust is essentially the first rung on the ladder of trust – normally acquired by an ordinary human being. The implicit and ingrained meaning of the subject of trust is rather deep and comprises myriad intricate pathways.

A holy, righteous person, for example, who has complete trust in God and obeys God's commandment by using all possible resources, also has an unshakeable faith that omnipotent God does not need worldly contrivances and if He wills, He can miraculously make seemingly impossible things possible.

Such pinnacle of absolute trust in God was achieved by the Holy Prophet Muhammad ﷺ; he had ascended the highest possible rung of the ladder of trust in God Almighty.

The Holy Qur'ān repeatedly testifies to the intrinsic merit of the Holy Prophet ﷺ on this issue:

"But if they turn away, say, 'Allah is sufficient for me. There is no God but He'. In Him do I put my trust, and He is the Lord of the mighty Throne". *(Chapter 9, Al-Tauba, Verse 129)*

Again,

"…Say, 'He is my Lord; there is no God but He. In Him do I put my trust and towards Him is my return." *(Chapter 13, Al-Ra'd, Verse 31)*

And again,

"And in whatsoever you differ, the decision thereof rests with Allah. Say: 'Such is Allah, my Lord; in Him I put my trust,' and to Him I always turn." *(Chapter 42, Al-Shūrā, Verse 11)*

And yet again,

"… and when thou art determined, then put thy trust in Allah. Surely Allah loves those who put their trust in Him." *(Chapter 3, Al-`Imrān, Verse 160)*

Unarguably, the Holy Prophet ﷺ was the epitome of a person, gaining the highest rank in the realm of absolute trust in God. An awe-inspiring story is reported by Hazrat Jabir[ra]: He accompanied the Holy Prophet ﷺ on a campaign towards *Najd* and returned with him. At noon, the party reached a valley of thorny trees where the Holy Prophet ﷺ made a stop and his companions scattered in search of shade.

He hung up his sword on a branch of an acacia tree and lay down in its shade. While the Holy Prophet ﷺ was resting alone, an idolatrous Bedouin (rustic Arab) saw his opportunity and picked up the sword of the Holy Prophet ﷺ and woke him up saying tauntingly, "Who would save you from my hands?" He replied calmly, "Allah!". This short answer so overwhelmed this man that his hands trembled, and the sword fell from his hand. This time the Holy Prophet ﷺ picked up the sword and asked the man: "Now, who would save you from me?" The man trembling with fear could only reply: "You are a gracious and merciful person, please spare my life." The Holy Prophet ﷺ said: "Woe unto you, you did not learn any lesson; it was only God who saved me from you." *(Sahīh Al-Bukhārī).* This man was pardoned, of course, as the Holy Prophet ﷺ was a clement and compassionate person – an emulation of the Merciful God's attribute.

The Holy Prophet ﷺ was so imbued with trust in God that he had excelled in courage and bravery; he was a dauntless, fearless person who never refrained from approaching danger.

Several instances of his courage and bravery are recorded in history. It suffices to relate one here.

At one time Medina was full of rumours that the Romans were preparing a large army for its invasion. During that time Muslims were watchful all day and always on *qui vive* at night. One night, sounds of an uproar came from the desert. Muslims hurried out of their homes and some of them gathered in the Mosque and waited for the Holy Prophet ﷺ to appear and give them directions to meet the contingency. Presently they saw the Holy Prophet ﷺ on a horse coming back from the direction of the sounds. They then discovered that at the very first sound of alarm the Holy Prophet ﷺ had mounted a horse and rode out in the direction from which the sound had come to find out whether there was any reason for alarm; he had not waited for people to gather so that he could then proceed in company. On his return, he assured his companions that there was no cause for concern and that they could return to their homes safely. *(Sahīh Al-Bukhārī)*

The core of the subject of absolute trust in God was demonstrated by the Holy Prophet ﷺ in the battle of *Badr*. The Promised Messiah[as] writes: **"It has always been the case with the Prophets that despite the fact that they are given prophecies and they have very strong faith in the fulfilment of promises given by God, they do not abandon praying to Him [for their success]. They do so because they believe that God has power to do whatever He wills – and none can grasp His ways, and it is disrespectful for one not to offer prayer to Him."**

He adds: **"History tells us that during the battle of *Badr*, the Holy Prophet ﷺ was praying to God with ardent fervor [for victory]. Hazrat Abū Bakr[ra] requested him not to pray anymore as God had already promised him victory. But the Holy Prophet ﷺ kept himself busy in prayer. Some people have written that it does not mean that the faith of Hazrat Abū *Bakrra* was stronger than that of the Holy Prophet ﷺ rather the God-cognizance of the Holy Prophet ﷺ was far in excess as compared to Hazrat Abū Bakr[ra]. More one knows, more one is in awe of. The high degree of God-cognizance of Holy Prophet ﷺ made him extremely aware of God's wrath recognizing that God has the power to do whatever He wills. One should, therefore, in no case abandon praying to God."** *(Malfūzāt, Vol. 3, page 267)*.

The Promised Messiah[as], Hazrat Mirzā Ghulām Ahmad describes the bravery and steadfastness of the Holy Prophet ﷺ in the following words: "From a study of the life of the Holy Prophet ﷺ, it will become manifest to every reader that the Holy Prophet ﷺ of Islām was straightforward in his character and possessed a pure and noble spirit. The Holy Prophet ﷺ was ready to lay down his life for God; he pinned no hopes on men and he entertained no fear of them and put his trust wholly in God. Having ensconced himself entirely to the will and pleasure of God, he cared not what hazard he would face and what suffering he would be subjected to at the hands of the idolaters. He endured every hardship and carried out the commandments of his Lord, fulfilled all the conditions called for by his preaching and admonition,

and attached no importance to any threat that was held out to him.”

The Promised Messiah[as], Hazrat Mirzā Ghulām Ahmad, then emphasizes:

“Truly, I say this in earnest that out of all the stories of other Prophets one cannot find a single incident where one, by putting his full trust in God on all occasions of danger, went on preaching against paganism and creature worship despite many enemies and yet remained steadfast and persevering as was the Holy Prophet ﷺ” *(Brāhīn-e-Ahmadiyya, Vol.1, pages 111-112)*

The Holy Prophet ﷺ had inculcated the habit of seeking God’s protection in every matter having inundated himself in the infinite sea of absolute trust.

The Promised Messiah[as], Hazrat Mirzā Ghulām Ahmad, has written that **“on five occasions, the life of the Holy Prophet ﷺ was in mortal danger; and had he not been a true prophet of God, he would certainly have perished”** *(Ruhānī Khāzāīn, Vol. 23, pages. 263-264)*.

When the disbelieving Meccans realized that they could not stop the tide of conversion, and migration of the Muslims to Medina. The Meccan chiefs became furious and they planned to assassinate the Holy Prophet ﷺ. This was the **first occasion** when the Life of the Prophet ﷺ was in great danger. God Almighty informed the Holy Prophet ﷺ of their hideous plan. Having an absolute trust in God, the Holy Prophet ﷺ planned to leave the house at a time about which the enemy could not perceive.

The **second occasion** arose, when the Holy Prophet’s (ﷺ) and his closest friend Abū Bakr[ra] together left Mecca. They took shelter in a cave called *Thaur*, about three or four miles from Mecca over a hill. When the Meccans learnt of the Holy Prophet’s ﷺ escape, they organized and sent a force in pursuit. Led by a tracker, they reached *Thaur*. Standing at the mouth of the cave in which the Holy Prophet ﷺ and Abū Bakr[ra] were hiding, the tracker said that Muhammad ﷺ was either in the cave or had ascended to heaven. Abū Bakr[ra] heard this and his heart sank. “The enemy has nearly got us”, he whispered. “Fear not, God is with us,” replied the Prophet ﷺ. “I fear not for myself but for you”. ‘Even so, fear not’, assured the Prophet ﷺ, “We are not two in this cave. There is a third one – God.” (*Sahīh Al-Bukhārī*). **What happened in the cave is a treasured part of Muslim lore. This incident is remarkable, and it demonstrates the fact that only the Holy Prophet ﷺ could achieve such strong impregnable rock of trust in God.**

In the battle of *Uhud*, Muslim victory turned into defeat. Nevertheless, the battle affords life of the Holy Prophet ﷺ evidence of the truth of his belief and trust in God under very trying circumstances. This is a **third occasion** when his life was in great danger. For in this battle, the prophecies the Holy Prophet ﷺ had made before going into battle were fulfilled. Muslims were victorious in the beginning. The Holy Prophet’s ﷺ beloved uncle, Hamzā, died fighting. The commander of the enemy was killed early in the action. The Holy Prophet ﷺ himself was wounded and many Muslims were killed. All this happened as it had been foretold in the Holy Prophet’s ﷺ vision.

Besides the fulfilment of the incidents told beforehand this battle afforded many proofs of the sincerity and devotion of his followers. So exemplary was their behaviour that history fails to provide a parallel. This type of incident shows the certainty of conviction and devotion displayed by the Holy Prophet’s ﷺ companions. When the Holy Prophet ﷺ retired to the foot of the hill with a handful of Muslims. He sent out some of his companions to look after the wounded lying on the field. A companion after long search found a wounded Muslim of Medina. He was near death. The dying Muslim said: “Convey peace to my relations and tell them that while I die here, I leave behind a precious trust to be taken care of by them; that trust is the Prophet of God. I hope my relations will guard his person with their lives and remember this my only dying wish” *(Mu’atta and Zurqānī)*. **Such noble expressions of the Holy Prophet’s ﷺ companions are a poignant reminder that the Holy Prophet ﷺ had transfused, in the spiritual blood stream of his followers, the absolute trust in God Almighty.**

The **fourth occasion** was when a Jewish woman gave him meat to eat, which had been saturated with a deadly poison. The Holy Prophet ﷺ survived this ordeal by having trust in God’s mercy. When the Holy Prophet ﷺ asked the Jewish woman about her intention. She replied, “I thought that if you are a true prophet, this poison would not harm you but if you are a false prophet, then we would get rid of you.” The Holy Prophet ﷺ forgave this woman [2]

The Holy Prophet ﷺ wrote letters to many Kings and other world leaders

preaching the Unity of God. One of them was to the King of Iran.

The **fifth occasion** occurred when Chosroe Pervaiz, emperor of Iran, had made up his mind to destroy the Holy Prophetﷺ. As it happened, "**The king of Iran received the letter of the Holy Prophetﷺ and noticed that the letter starts with the name of Allah and the name of the Holy Prophetﷺ instead of the name of the king which was the Iranian custom to address the king; he was enraged. He considered this way of addressing an insult to him and tore down the letter into pieces. Further he ordered the Governor of Yemen to imprison this claimant of new religion and present to him in his court. The Governor sent his two messengers to Medina who told the Holy Prophetﷺ that Chosroe had asked him to come to his court. The Holy Prophetﷺ told them to wait for a short while for his response. After a couple of days, the Holy Prophetﷺ told the emissaries of the Governor of Yemen to go back as his Lord had killed their lord.** When the representatives of the Governor of Yemen returned to him, they received the news that Sheriwayyah (King's son) had assassinated his father, the king of Iran and had cancelled all the decrees and orders issued by his father." *(Al-Tabari, Vol.3)*

The Holy Prophetﷺ was delivered on all these dangerous occasions and he ultimately triumphed over all his enemies because of his trust in God.

The well-known orientalist, Montgomery Watt, has written about the Holy Prophetﷺ: **"…Had it not been for his gifts as seer, statesman, and administrator and, behind these his trust in God and firm belief that God had sent him, a notable chapter in the history of mankind would have remained unwritten."** *(Muhammad at Medina, page 335)*

So true indeed.

CONCLUSION

Undoubtedly, the Holy Prophetﷺ had the absolute trust in God and had devoted himself to God, pursuant to the command of his Lord:

"So, remember the name of thy Lord, and devote thyself to Him with full devotion." *(Chapter 73, Al-Muzammil, Verse 9)*

Fundamentally, the combination of devotion and trust is a spiritual amalgam. The Promised Messiah[as], Hazrat Mirzā Ghulām Ahmad, has given clear guidance regarding the unbreakable bond between devotion and trust; he says: "The practical example of devotion to God is personified by our own Messenger of God; he cared about neither praise nor censure… It is worth remembering that if one is a God-devotee, inevitably one would be God-trusting, such as Our Holy Prophetﷺ, who was a perfect devotee as well as a completely God-trusting person. This was the reason why heﷺ was not concerned with the high-and-mighty leaders of various tribes and nations and nor was heﷺ deterred by their hostile opprobrium." The Promised Messiah[as], Hazrat Mirzā Ghulām Ahmad, adds: "Heﷺ had uniquely extraordinary belief in God Almighty. Therefore, heﷺ was able to carry a supremely onerous burden and not care an iota about the opposition of the world. This is an unprecedented example of trust in God in the earthly domain." *(Al-Hakam, Vol. 5, 1901)*

Following the Qur'ānic instruction, we conclude this article by reciting:

"Allah and His angels send blessings on the Prophet. O ye who believe! You also should invoke blessings on him and salute him with the salutation of peace."

(Chapter 33, Al-Ahzāb, Verse 57)

Acknowledgement:

Unabashedly, I confess that I have taken excerpts from many authors, at times, verbatim, too many to enumerate them all – they all are listed under the heading 'Prophet Muhammad' on the Ahmadiyya web site: alislam.org.

References:

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Second National Virtual Ta‘līmī Rally 2021
Majlis Anşārullāh Canada

(Report By: Khalid Mahmood Sharma, Additional Qā’id Ta‘līm)

By the grace of Allah the Exalted, Majlis Anṣārullāh Canada held its National Virtual Ta‘līmī Rally on December 12, 2021. The initial plan was to hold the Annual National Ijtimā‘ of Majlis Anṣārullāh Canada in person and conduct the educational competitions during the Ijtimā‘ as per the tradition. The persistent pandemic situation, however, did not let us gather in person, hence, a virtual and online Ta‘līmī Rally was planned to conduct the educational competitions. The respective winners, emerging from the regional contests, were vying for the top positions in Tilāwat, Nazm, Urdu, English, French and Arabic speeches.

The National Virtual Ta‘līmī Rally got off with the opening ceremony at 11:00 a.m EST with the recitation from the Holy Qur’ān. Respected Sohail Ahmed Saqib Ṣāḥib, Qā’id Ta‘līmul Qur’ān, recited verses 63 to 67 of Surah Al-Baqara, followed by translations in Urdu and English languages. Respected Abdul Hameed Waraich, Sadr Majlis Anṣārullāh Canada, then inaugurated the Ta‘līmī Rally. In his opening speech, Respected Sadr Ṣāḥib reminded Anṣār of the two fundamental purposes of the advent of the Promised Messiahas. He quoted various excerpts from the writings of the Promised Messiahas and explained that the one of the fundamental functions of the Promised Messiahas was to break the Cross by re-establishing the Unity of God, and the other was cleansing of soul and uplift in spirituality so that one can truly strive for nearness to God. He emphasized that in addition to reciting and pondering over the Holy Qur’ān, reading the books of Promised Messiahas were a great source of embarking upon the journey towards nearness to God. He reminded all Anṣār to honor their pledge by preferring faith over world and establishing a strong bond with the Khilāfat. The opening session was moderated by Respected Nāṣir Ahmed Ṣāḥib, Nā’ib Sadr, Majlis Anṣārullāh Canada.

After the opening ceremony, the education competitions got underway. The contestants, according to their contest, were requested to proceed to their designated virtual competition room. In each virtual room, there was a dedicated supervisor acting as moderator and the stage secretary. A dedicated IT support person was also present in each room to make sure that both the contestants and the online viewers get a smooth and consistent experience.

The first Virtual Room hosted the Tilāwat and Nazm competitions under the moderation of Respected Sohail Ahmed Saqib Ṣāḥib, Qā’id Ta‘līmul Qur’ān. The second Virtual Room hosted the Urdu Speeches for Saf Awal and Saf Dom, and was moderated by Respected Qamar Ahmed Shaheed Ṣāḥib, Nāzim `Al’a Western Ontario. The third Virtual Room was dedicated for the English Speeches for Saf Awal & Saf Dom. Respected Asim Bhali Ṣāḥib, Qā’id ‘Umūmī, served as the moderator in this room. Arabic and French speech competitions were assigned to Virtual Room four that was moderated by Respected Muhammad Shabutī Ṣāḥib, Qā’id Tarbiyat Nau Mub`aī‘n . All the competitions started and finished in time and were closely contested.

The chief guest of the closing ceremony was Respected Chaudhary Hadi Ali Ṣāḥib, Nā’ib Amīr of Jamā‘at Ahmadiyya Canada. As customary, the ceremony started with recitation of the Holy Qur’ān. Syed Mubashir Ahmed Ṣāḥib of Peace Village Muqāmī Region recited the verses 158 to 159 of Surah Al-‘A’rāf with Urdu translation, while Mansoor Anjum Ṣāḥib of Calgary Region presented the English translation. The recitation was followed by a poem in Urdu for which couplets were taken from Dur Samīn, the poetic collection from the writings of the Promised Messiahas and was presented by Jahangir Mangat Ṣāḥib of Calgary Region. The English translation of the couplets was provided by Abid Mahmood Ṣāḥib of Eastern Canada Region. It was then the time for the results. Respected Nāṣir Ahmed Ṣāḥib, Nā’ib Sadr Majlis Anṣārullāh Canada who was the moderator of the closing ceremony announced the results.

Respected Khalid Mahmood Sharma Ṣāḥib, Additional Qā’id Ta‘līm, Majlis Anṣārullāh Canada presented the National Virtual Ta‘līmī Rally report. He thanked respected Nā’ib Amīr Ṣāḥib Canada and members of the National ‘Āmila for their prayers and cooperation. He also thanked all the missionaries for their kind guidance and prayers in making the rally successful. He

mentioned the team of volunteers who were engaged tirelessly for the planning and execution of the National Virtual Ta'līmī Rally. He thanked and requested for prayers for the Nā'ib Sadr, Respected Nāṣir Ahmed Ṣāḥib who served as Nāzim Al'a for the rally. He was assisted with four Nāzimīn that included Nā'ib Sadr, respected Arshad Malik Ṣāḥib as Nāzim Judges, Qā'id Tarbiyat respected Muhammad Kaleem Ṣāḥib as Nāzim Publicity, Mu'āwin Sadr respected Fakhar Chugtai Ṣāḥib as Nāzim IT and Qā'id Ishā'at respected Kashif Bin Arshad Ṣāḥib as Nāzim Result and Google Marking Sheet.

The last was the concluding address by Respected Chaudhry Hadi Ali Ṣāḥib, the Nā'ib Amīr of Jamā'at Ahmadiyya Canada. Respected Nā'ib Amīr Ṣāḥib called upon the Anṣār brothers to inculcate the habit among themselves to read the books of the Promised Messiahas and ponder upon its writing. He further mentioned the importance of reading books of the Promised Messiahas, and associated benefits and blessings.

After the concluding address, all participants including the online viewers, reiterated the pledge of Anṣārullāh with Respected Abdul Hameed Waraich Ṣāḥib, Sadr Majlis Anṣārullāh Canada.

Finally, Respected Nā'ib Amīr Ṣāḥib of Jamā'at Ahmadiyya Canada led the prayers and thus bringing the 2nd National Virtual Ta'līmī Rally to an end.

Anṣār from across Canada were able to watch National Virtual Ta'līmī using a live streaming link on YouTube. There were approximately 1600 viewers on YouTube and 4800 clicks for the rally.

Education Competitions Results

Competition	Position	Name	Region
Tilawat	1st	Syed Mubashir Ahmed	Peace Village *Muqāmī*
	2nd	Rafee Zendaqi	Western Ontario
	3rd	Ataul Aleem Siddiqui	Prairies
Nazm	1st	Jahangir Mangat	Calgary
	2nd	Abdul Khaliq Mohsin Farooqi	Prairies
	3rd	Atif Rashid Sadiqui	Northern Ontario
Arabic Speech	1st	Yaseen Sharif	Northern Ontario
	2nd	Ayub Ahmed	Prairies
	3rd	Munir ul Haq Shahid	Northern Ontario
French Speech	1st	Laik Ahmed Ramjaun	Northern Ontario
	2nd	Abid Mahmood	Eastern Canada
	3rd	Tahir Jamil Qureshi	Eastern Canada
English Speech Saf Awal	1st	Muhammad Zakaria Daud	Eastern Canada
	2nd	Mansoor Anjum	Calgary
	3rd	Khalid Iqbal Qureshi	Brampton East
English Speech Saf Dom	1st	Abid Mahmood	Eastern Canada
	1st	Syed Payam Nabi	Prairies
	2nd	Munir Chughtai	Western Ontario
	3rd	Malik Mansoor	Peace Village *Muqāmī*
Urdu Speech Saf Awal	1st	Abdul Latif Qureshi	Toronto West
	2nd	Kamran Ashraf	Vaughan
	3rd	Hamidul Haq Malik	Halton Niagara
Urdu Speech Saf Dom	1st	Ataul Qadus Tahir	Toronto West
	2nd	Maqsood Ahmed	Prairies
	3rd	Abid Mahmood	Eastern Canada
Essay Writing Urdu	1st	Liaqat Ali	Peace Village *Muqāmī*
	2nd	Sheikh Saeed Ahmad	Western Ontario
	3rd	Waseem Ahmad Shahid	Toronto West
Essay Writing English	1st	Mahmood Asghar	Peace Village *Muqāmī*
	2nd	Muhammad Sultan Zafar	Brampton West
	3rd	Nadeem Mahmood	Vaughan
	3rd	Muhammad Ramzan Sajid	Toronto West

Scholarship Winners 2021

List of Majlis Anṣārullāh Canada Scholarship Winners 2021

	Scholarship Name	Candidate Name	Son/Daughter of	City	Majlis
1	Amna Scholarship (Female student with highest marks in Gr. 12)	Minha Faheem	Faheem Najam	Brampton	Spring Valley
2	Amna Scholarship (Female student with highest marks in Gr. 12)	Meshaal Khurram	Khurram Butt	Vaughan	Vaughan East
3	Khadeeja Scholarship (Female student with highest marks in undergraduate exam, Science Major)	Basimah Sajid	Muhammad Ramzan Sajid	Toronto	Weston Islington
4	Khadeeja Scholarship (Female student with highest marks in undergraduate exam, Science Major)	Sunia Saboor	Nisar Ahmed Shams	Vaughan	Vaughan East
5	Nusrat Jehan Scholarship (Female student with highest marks in undergraduate exam, Non-Science Major)	Amtul Saddiqa	Imtiaz Ahmad	Airdrie	Calgary Airdrie
6	Usman-e-Ghani Scholarship (Male student with highest marks in Gr. 12)	Taha Ahmed Cheema	Ihsan Cheema	Maple	Peace Village Centre East
7	Usman-e-Ghani Scholarship (Male student with highest marks in Gr. 12)	Anas Ahmad	Mubarak Ahmad	Ahmadiyya Abode of Peace	Ahmadiyya Abode of Peace
8	Abu Bakr Scholarship (Male student with highest marks in undergraduate exam, Science Major)	Abdul Aala Arif	Abdul Salam Arif	Toronto	Weston North West
9	Abu Bakr Scholarship (Male student with highest marks in undergraduate exam, Science Major)	Nausherwan Ahmad	Jamshed Nisar	Hamilton	Hamilton-Mountain
10	Omar-e-Farooq Scholarship (Male student with highest marks in undergraduate exam, Non-Science Major)	Tanzeel Nasir	Nasir Mahmood	Saskatoon	Saskatoon South
11	Omar-e-Farooq Scholarship (Male student with highest marks in undergraduate exam, Non-Science Major)	Ayaan Saigal	Nadeem Saigal	Ottawa	Ottawa West

Hifzul Qu'ān School Canada Scholarship Winners 2021

	Scholarship Name	Candidate Name	Son/Daughter of	Time Taken
1	Noor (Boy taking least time to memorize Qur'ān)	Hafiz Ammar Ahmad	Waqar Ahmad Sahib	1 year, 4 months
2	Ayesha (Girl taking least time to memorize Qur'ān)	Hafiza Sabrina Bushra	Bashir Ahmad Sahib	2 years, 1 month, 5 days

Ahmadiyya Elementary School Scholarship Winners 2021

	Scholarship Name	Candidate Name	Son/Daughter of	Marks
1	Ali (Highest Marks Gr. 8)	Khola Sajid	Muhammad Ramzan Sajid	90.48
2	Ali (Highest Marks Gr. 8)	Sabeeka Tahir	Bashir Ahmad	89.53
3	Masroor (Highest Marks Gr. 7)	Nabila Ahmad	Aftab Ahmed	98
4	Masroor (Highest Marks Gr. 7)	Saira Imran	Imran Butt	96
5	Tahir (Highest Marks Gr. 6)	Labeena Rafique	Zaheer Rafique	94.62
6	Tahir (Highest Marks Gr. 6)	Anees Rana	Imtiaz Rana	87.03
7	Nasir (Highest Marks Gr. 5)	Bilal Zafar	Abdul Jabbar Zafar	90
8	Nasir (Highest Marks Gr. 5)	Basma Ahmad	Aftab Ahmed	90
9	Mahmood (Highest Marks Gr. 4)	Salma Rana	Imtiaz Ahmad Rana	94.1
10	Mahmood (Highest Marks Gr. 4)	Faraan Shahid	Muhammad Faheem Shahid	93

National Sports Rally Report 2021

Akbar Bhatti - Qā'id Zehānat-o-Sehat-e-Jismānī'

COVID-19 Pandemic was something no one saw coming and certainly no one was prepared for it. Subsequent, Lockdown was very hard and tough for everyone young and old. Q'iādat Zehānat-o-Sehat-e-Jismānī' , Majlis Anṣārullāh Canada, kept Anṣār Brothers motivated and busy by prompting individual exercises; but physical and mental affects were obvious and, in some cases, adverse.

The Jalsā Ṣālānā UK that was conducted in-person, inspired the Q'iādat Zehānat-o-Sehat-e-Jismānī', Majlis Anṣārullāh Canada to plan in-person Regional and National Sports Rallies. With the permission and guidance of Sadr Majlis Anṣārullāh Canada, the department went ahead with the plan. Alhamdulillah, Eight out of Fifteen Regions successfully held the Sports Rallies.

The National Sports Rally was held on September 26, 2021, at Hadiqā Ahmad, Bradford Ontario. The event, presided over by the Sadr Majlis Anṣārullāh Canada, started on time. Respected Sadr Ṣāḥib Majlis Anṣārullāh Canada welcomed and thanked all the participants and reminded them of their ultimate responsibilities to their Creator. After pledge and Du'ā, the games begun with healthy competitions between different regional teams. A Total of Twelve Regional Cricket Teams, Eleven Anṣār and one from MKAC, as well four Shooting Volleyball teams participated in this Sports Rally. The total of participated including attendees was 275.

The presence of the MTA team covering the event added the enthusiasm and level of competition. All is all, the National Sports Rally was a success Alhamdolillah.

A Detailed duty chart was prepared that was approved by Sadr Majlis Anṣārullāh Canada. A promotional Flyer was developed and sent to all regions. Q'iādat Zehānat-o-Sehat-e-Jismānī' also prepared a detailed program for the Sports Rally as well the layout of the Venue.

New Year Gifts to Mosque Neighbourhood

Edmonton West, Winnipeg and Lloydminster

National Majlis ‘Āmila Anṣārullāh Canada 2022

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